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Havasupai. This therefore looks like a trait of Yuman origin. The Papago go farther, with eight terms. 171 601

The Seri habit of calling cross cousins siblings prevails through central and northern California alongside the trait of designating them by uncle-nephew terms. All southern California, including the Yuman tribes, has special cross cousin terms. The Walapai-Havasupai combine the last two methods.

As compared with the three Seri parent-in-law terms, the California Yumans have two, the Walapai-Havasupai one. The twelve Seri sibling-in-law terms are most nearly approached in California by the Yuman Kamia, with seven. The Yuma have five; the Mohave, like the majority of Californian tribes, three. The Walapai-Havasupai, like the Hopi and apparently the Pima-Papago, have reduced separate terms for both siblings-in-law and children-in-law to very few.

### *Calendar and Astronomy*

One informant said there were 12 moons in the year; another, 6. The list obtained consists of 12. Of these, about 6 refer to seasonal events, especially those concerned with food; 6 to constellations. This type of calendar resembles that of the Walapai-Havasupai. 805 821

1. June, eko'ɬaX hl'caX, mesquite ripe.
2. July, antia'ila hl'caX, grass green, rains.
3. August, soxwe'mal or xacuxe'mal (cf. 7), (certain stars) not yet visible (before dawn); tunas.
4. September, kê'to-ya'o, (stars of that name) appear; cold begins.
5. October, e'-ya'o, constellation jackrabbit (ê') rises in morning.
6. November, na'pXe-ya'o, constellation buzzard (nä'pXe) appears (in morning).
7. December, xasoXwe'mal me'e (cf. 3; verified) (certain stars) not yet visible.
8. January, koyaXca'k, certain stars just begin to show; small sea-turtles appear.
9. February, koyaXa'ku, larger turtles appear.
10. March, eXno'lasn't hl'caX, eel-grass sea-weed (xno'ls) "appears." See below.
11. April, iqê'tmu hl'caX, sharks (a'qät) come.
12. May, ema'mem hl'caX, pitahaya ripe (ema'm was given as ripe fruit of sahuaro, pitahaya, etc.)

Some of these names appear to be merely connotive of the events to which they refer. The seasonal happenings would probably be more truly placed if the calendar fell a fortnight to a month later, beginning in June-July or July instead of June. This would put the beginning at about the summer solstice, and might account for the statement that the "year" had six moons. The list was recorded on

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February 28, 1930, which the informant (correctly) declared to be the first of a new moon. He also said it was aXno'isa't, with which he began his list. This would roughly equate moon 10 with March, as per the list; but when asked about the edible "seeds" of the eel-grass, he stated that these were due next month.

Unfortunately, the informant who stated that there were six "months" in the year was not questioned further. He may have referred to a calendar of six seasons like that of the Lower Californians.

The upper large star in Orion (Betelgeuze) is an antelope; the three of the belt, mountain-sheep; the three of the hilt, an arrow; Sirius, a dog following the sheep.

The Pleiades, kmâ'mk, are a woman (xmâm, kmâm) with children, who came outdoors to urinate.

Ursa Major is a sahuaro or pitahaya fruit-gathering crook, a pole with a bar diagonally across the end.

Kwe'pituX, quail (*codorniz*, qwe'pt) is a constellation.

Suxmi'ka, a man carrying a harpoon (*lanza*), may be Scorpio.

There are constellations Jackrabbit (ê'), Buzzard (nâ'pXe), and kê'to, according to the calendar. These rise before dawn about March 1. Clouded skies prevented their being seen several mornings. A few days later, at 6 a. m. (7 a. m. Mexican time), Altair was visible well above the horizon; this may be Buzzard — compare Luiseño Buzzard-Altair.

Polaris was pointed out in answer to the question if there was a star that did not move.

The sickle of Leo was not recognized (Walapai-Havasupai, hand).

Of these, Orion-Mountain-sheep, Ursa-crook, Pole-carrier-Scorpio (?), Buzzard-Altair occur among Yuman tribes as far away as Diegueño, Walapai, Havasupai.

### *Myth Fragments*

1.

People were born in a cane, the Seri in one joint, the Mexicans, Americans, Chinese in others, separate from each other. God (Dios, Yos) came along here from south, then went east (?), setting signal smokes; the Seri alone did not come to him, therefore have nothing.

2.

Coyote was trying to catch ducks. As he jumped, they flew away and he landed in the moon, where he is visible now.

3.

Death was caused by Coyote and Konté'tXiat (*pinacate*, an insect that stinks, turns his black belly up, dung-beetle?). Coyote